THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have" (LUKE 8: 18).

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DISCOURSE BY APOSTLE ORSON PRATT.

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, UTAH.
OCTOBER 26TH, 1879.

(*Continued from page 532*).

We expect to own the land, too. How? By purchase. We expect to purchase the land that we have not already purchased. We have already purchased a great deal of land in Jackson County and Clay County, Missouri, and our purchases are on record, if they have not destroyed the record; but we were driven from that land, from our farms and homes; our houses were burned down, our merchandise, that we had in our store, was taken and strewn through the street; our printing office—one of the most distant western offices in the Union—was also destroyed; the type was taken out and scattered through the streets; our hay stacks were burned, our cattle were shot down, and we were driven, in the cold month of November, from our houses and land, purchased of the General Government, and we fled before our enemies. "Well," says one, "are you not afraid to go back again to purchase land in that country when you were thus treated in the early settlement in 1833, when you were driven from your homes, some of you massacred, your property destroyed—are you not afraid to return?" O, I expect they are more civilized now. Do you think civilized people would murder now? Do you think they would drive people from their homes now? We may give them a chance to see. At any rate, we shall fulfil our part. purchase the land, gather together on our own purchased land, and we calculate to obey all the laws of the State of Missouri, and all the laws of the State of Kansas, that are constitutional in their nature.

But, says one, suppose the people should rise up and say you should not possess the land, what would you do? We would leave the matter in the hands of the Lord, just the same as we did at first, when He led us, by revelation, to where the great central stake of Zion should be built. We went there because the Lord told us to go. We settled upon the very spot where the Lord commanded us. We commenced to lay the foundation of a temple about three-quarters of a mile from Independence, Jackson County, Missouri. It was then a wilderness, with large trees on the temple block. I visited that place forty-seven years afterwards, namely, a year ago last September, and not a tree was to be found on that temple block—not so much as a stump—everything seemed to be cleared off, and one would scarcely know, unless very well acquainted with the ground, where the temple site was located. There, however, we expect to build a temple different from all other temples in some respects. It will be built much larger, cover a larger area of ground, far larger than this Tabernacle covers, and this Tabernacle will accommodate from twelve to fifteen thousand people. We expect to build a temple much larger, very much larger, according to the revelation God gave to us forty years ago in regard to that temple. But, you may ask, in what form will it be built? Will it be built in one large room, like this Tabernacle? No; there will be twenty-four different compartments in the Temple that will be built in Jackson County. The names of these compartments were given to us some forty-five or forty-six years ago; the names we still have, and when we build these twenty-four rooms, in a circular form and arched over the center, we shall give the names to all these different compartments just as the Lord specified through Joseph Smith.

Now, our enemies do not believe one word of this. They think we are enthusiastic; they think this is all nonsense, and I do not know but there may be some of the Latter-day Saints that begin to partake of the same spirit, owing to their assimilating themselves so much to the fashion of the world, that they have lost their strong and powerful faith in that which God has predicted by the mouth of His servants. Perhaps you may ask for what purpose these twenty-four compartments are to be built. I answer, not to assemble the outside world in, nor to assemble the saints all in one place, but these buildings will be built with a special view to the different orders; or, in other words, the different quorums or councils of the two Priesthoods that God has ordained on the earth. That is the object of having twenty-four rooms, so that each of these different quorums, whether they be High Priests or Seventies, or Elders, or Bishops, or Lesser Priesthood, or Teachers, or Deacons, or Patriarchs, or Apostles, or High Councils, or whatever may be the duties that are assigned to them, they will have rooms in the Temple of the Most High God,

adapted, set apart, constructed, and dedicated for this special purpose.

Now, I have not only told you that we shall have these rooms, but I have told you the object of these rooms in short, not in full. But will there be any other buildings excepting those twenty-four rooms that are all joined together in a circular form and arched over the center—are there any other rooms that will be built—detached from the Temple? Yes. There will be tabernacles, there will be meeting-houses for the assembling of the people on the Sabbath day. There will be various places of meeting, so that the people may gather together; but the Temple will be dedicated to the Priesthood of the Most High God, and for most sacred and holy purposes. Then you see that, notwithstanding all these Temples that are now building in this Territory, and those that have been built before we came here, in Kirtland and Nauvoo, the Lord is not confined to an exact pattern in relation to these Temples building in the different Stakes any more than He is confined in the creation of worlds to make them all of the same size. He does not make them all of one size, nor does He set them rolling on their axes in the same plane, nor does He construct any in many respects alike; there is variation as much as there is in the human form. Take men and women. There are general outlines that are common to all, but did you ever see two faces alike among all the millions of the human family? What a great variety, and yet all are constructed in general outline alike—after the image of God. So in regard to the building of Temples. The Lord will not confine Himself to any one special method, to be so many feet long, so many feet wide, and so many places for the Priesthood to stand; but He will construct His Temples in a great variety of ways, and, by and by, when the more perfect order shall exist, we shall construct them, through the aid of revelation, in accordance with the Temples that exist in yonder heaven. And when I speak of yonder heaven I do not refer to that kind of heaven the sectarian world sings about, beyond the bounds of time and space. I have no reference to any heaven beyond space, but I have reference to the heaven that the Lord has sanctified and made heaven in other worlds that He has created, consisting of all kinds of materials the same as our world, and when this world passes through its various ordeals, it, too, by and by, will pass away and die like the body of man, and be resuscitated again, a new heaven and a new earth, eternal in its nature. The new worlds that are thus constructed and quickened by the fulness of the celestial glory, will be the heavens where the Gods will dwell, or, in other words, those that are made like unto God, when their bodies are changed in all respects like unto His glorious body, changed from materiality and cleansed from sin and redeemed, they will then be immortal and dwell in a heavenly world.

Now, in this world there will be Temples, and these Temples will be constructed according to the most perfect law of the celestial kingdom, for the world in which they are built, or in which they stand, will be a celestial body. This last Temple that I am speaking of, or this last one to be built in Jackson County, Missouri, will be constructed after that heavenly pattern in all particulars. Why? Because it will never perish, it will exist for ever. "What! Do you mean to say," says one, "that the materials of that Temple will not wear?" "Do you mean to say," some of you may inquire in your hearts, "that age will have no effect upon the walls and material of that temple?" This is what I mean—I mean to say that not only the Temple, but all the buildings that shall be built around that Temple, and the city that will be built round about it, which will be called the New Jerusalem, will be built of materials that will never decay. "But," says one, "that will be contrary to the laws of nature."

You may cite me to some of the buildings that existed before Christ, that were built out of the most durable materials that could be found, and yet when the storms of hail, rain and snow came, these buildings began to waste away until they could scarcely be recognized. Well, I do not ask you to think that this temple and the city round about it will defy the rough hand of time and the work of the elements of our globe, and exist for ever, so far as natural laws are concerned; but there is a principle higher than these natural laws. Did you never think of it—a higher principle, a higher kingdom that governs all these laws of nature, such as you and I have been accustomed to understand ever since our youth. I say there is a higher law, a controlling power over all the laws of nature, that will prevent these buildings from decaying; and I wish, while dwelling upon this subject, to say a little about another subject; that is, the building up of Palestine with the new Jerusalem. It will be the old Jerusalem rebuilt upon its former site. Now, will that city ever be destroyed, will it ever decay? Will the Temple to be built in Palestine ever be thrown down, or ever be furrowed with hail, rain, snow and frost—will these ever have any effect upon it? No, not in the least. Why? Because God will be there. So He will be in the temple of Zion on this continent, and by His power, by His laws—which are superior to all the gross laws of nature—He will preserve both of these cities, one on the western hemisphere, and one on the eastern hemisphere, from any decay whatever. Now, we have it recorded here in this book, in the 31st chapter of Jeremiah, that this city on the eastern continent shall not be thrown down any more for ever. It seems, therefore, to be an eternal city, never to be destroyed. "But," says one, "I cannot believe that; I cannot believe but that these cities will be subject, just as anything else, to decay." Do you believe this good book—the Bible? If you do, you are obliged to believe that such things

are possible. Do you want to know some of them? I will mention one instance. You will recollect that Moses commanded Aaron to take a pot of manna, and lay it before the Lord, to be kept for their generations. Now, it was a noted fact, that if the children of Israel gathered more manna than would last them until after the next morning, it would decay, but on the last day before the Sabbath they gathered manna for two days, and they found that on the Sabbath day it was preserved. Who preserved it? Why did it last two days instead of one? Because God counteracted those lesser laws, or laws of nature, by His divine power, which is greater than them all, and He therefore preserved for two days that which would not last longer on the other days of the week than twenty-four hours. Well, we find that the Lord ordered the manna to be placed in the tabernacle, to be kept for their generations, that they might see the bread wherewith He had fed them in the wilderness, when He brought them forth from the land of Egypt. Did that manna decay? No, it remained fresh and pure in the tabernacle. Why? Because God was there; His divine power was there; a miracle was wrought to counteract the general laws of nature such as we generally understand them to be, and this manna was preserved from generation to generation.

Now, the Being that could produce this effect upon a small quantity of substance, on a pot of manna, could He not do the same in regard to whole buildings, or is His arm so limited that He has to work in a little narrow corner, and preserve a little handful of manna from spoiling through decay? I would say that the same Being that could perform this, which we might term a lesser miracle, could extend the same power to stone, wood, and to all kinds of metal and material that might enter into the construction of a Temple. Shall I limit that power to the preserving of a Temple? No. The same Being could preserve the city round about the Temple, hence it is a city that shall never be destroyed nor thrown down from that time henceforth and forever. God will be in the city. He will take care that the building materials suffer nothing from the laws of nature. He will take care that the city is illuminated by His divine power, and especially the Temple, the most sacred of all the Temples, where He will have His throne, where the Twelve Apostles will have their thrones, as the judges of the twelve tribes of Israel; He will take care that there is nothing in that Temple that shall decay in the least degree. So it will be in the New Jerusalem. Zion upon this great western hemisphere will have a city called the New Jerusalem (because it has never been built before) and God will preserve it by His divine power. Read what the Psalmist, David, has said in the 50th Psalm: "Out of Zion, the perfection of beauty, God hath shined. Our God shall come and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth,

that He may judge His people. Gather my saints together unto me, those that have made a covenant unto me by sacrifice."

(TO BE CONTINUED.)

PRESIDENT VALENTINE RELEASED.

WORD has just been received from the office of the First Presidency of the Church, Salt Lake City, that President Hyrum W. Valentine has been honorably released, and that Elder Angus J. Cannon, of Salt Lake City, has been appointed to succeed him as President of the Swiss and German mission. Elder Cannon will sail for Switzerland on the 2nd of September, and President Valentine will leave for home, as soon as his successor arrives at headquarters. Elder Ray P. Stratford, now acting as mission secretary of the Swiss and German mission, has also been honorably released. President Valentine has been in the mission field for about five years, and has a splendid record.

"OLD FOLKS" AT "DESERET."

PRESIDENT JAMES GUNN MCKAY, writing from London, August 14th, 1916, says that on Saturday, August 12th, the "Old Folks" of the London conference were entertained at "Deseret." All the "Old Folks" of the conference were invited, and many attended; those over sixty were given a red, those over seventy a blue, and those over eighty, a white rosette; two over eighty were present. They were banqueted at one o'clock, and given a very interesting and amusing program, consisting of songs, recitations, instrumental and vocal selections. It was a delight to see the "Old Folks" laugh, until the tears rolled down their cheeks. They forgot their cares and their years in the joy of the occasion. All entered into the spirit of it, even those who were not members of our Church. A "tea" and a white bouquet was given each one, and they were heard to remark, upon leaving for their homes, that they had never enjoyed themselves better in their lives. To hear their thanks, and receive their blessings, filled all those who had helped to make the party a success with gratitude, that they were thus able to honor and provide happiness for the old people. It was the first they had attended here in this conference, and they expressed the desire that, if the Lord spared them, they would like to join on a similar occasion on the twenty-fourth of July, next year. All felt that those who had originated this splendid function must have been inspired of the Lord; and nowhere outside of modern Israel could such an exhibition of love, honor, and homage be found for our parents and "Old Folks."

TEMPTATION AND EXCUSES.

SOME people are apt to throw the blame for the wrong they do on anything or anybody, rather than themselves. Just as a bad workman finds fault with his tools, so these people blame their companions, their circumstances, their temptations—anything rather than themselves.

"If I had not lived in such a place as this," says one, "I would have brought up my family very differently." And another, "If I had been brought up differently, I should not have been what I now am."

"I know it was wrong," says the third, "but so-and-so led me on."

Very likely there may be some excuse in these cases; but for all that, they are not reason enough for doing wrong, or leading an ungodly life. Doubtless a bad bringing up, or a bad companion, are likely to lead one into evil; but there is no *necessity* in the case. A good Latter-day Saint may be found where almost all the rest are living in sin. That a man finds it hard, in such a place, to live a God-fearing life, may be true; but, by the grace of God and the prompting of the Holy Ghost, he is enabled to do it. A child may have wicked parents, but when it grows to know the difference between right and wrong, it has its free agency and is not *forced* to follow their ways. In like manner, a man may try to persuade another to sin, but he cannot make him sin, and however hard it may be to stand firm against those who would lead one astray, yet it can, and will be done, by the help of our heavenly Father.

Sin comes not from without, but from within. We forget this when we throw the blame of our faults on others. Temptation comes from without, in a hundred ways; but temptation is not sin. If I sin, it is because I yield to temptation. Had I resisted and overcome it, I should not have sinned.

It is the will of Satan to ruin us. God has a different object in view. "God is love," and Jesus Himself taught us the prayer, "Lead us not into temptation, but deliver us from evil;" and what He teaches us to ask for, He will surely give, in answer to our prayers. There is a verse in the first epistle to the Corinthians which seems almost like an answer to that prayer (I. Cor. 10: 13). There is no sin, except the sin against the Holy Ghost, too great to be forgiven, if we but repent, and are baptized. The enemy is mighty, but our heavenly Father is mightier; so if we are tempted, let us pray, and if we pray humbly and in earnest, we shall learn how true it is that "God is faithful."

Bradford. GRACE M. HAYWOOD.

WHEN we serve, we rule; when we give, we have; when we surrender ourselves, we are victors.—J. H. NEWMAN.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 31, 1916.

EDITORIAL.

PRESIDENT GEORGE F. RICHARDS ARRIVES.

Elder George F. Richards, of the Council of the Twelve, who succeeds President Hyrum M. Smith as President of the European mission, arrived in Liverpool on the s.s. *Corsican*, Friday, August 25th, 1916, after a ten days' voyage from Montreal, Canada. He was accompanied by his son, Elder George F. Richards, Jr., and wife, Edith May Richards, and their two little children, Josephine and Franklin D. They had a pleasant voyage, and arrived in good health and spirits, full of determination to take up the new and important duties that will devolve upon them.

An informal reception was tendered President Richards and family, by Sister Ida B. Smith and President Hyrum M. Smith, at Durham House, on Friday evening, August 25th, when all the conference presidents, Elders Joseph Nelson, and Joseph F. Worthen, of the Leeds conference, and a number of saints and friends of the Liverpool branch were present. Brief addresses of welcome were delivered, and feelingly responded to, and the evening was spent most pleasantly. President James Gunn McKay, on behalf of the visiting elders, thanked Sister and President Smith for the cordial welcome they had received in Liverpool, and the splendid and generous hospitality extended to them during their convention. Their gathering had been a brilliant spot in their missionary experience, and they would all long remember their beloved hosts. Sister Smith responded, thanking the elders for their kindness during her trips to the various conferences.

President George F. Richards was born February 23rd, 1861, at Farmington, Utah; baptized and confirmed October 12th, 1873; ordained an elder June 5th, 1876; a Seventy, February 3rd, 1884; a High Priest, June 29th, 1890; a patriarch, July 23rd, 1893; and ordained an Apostle April 9th, 1906, by President Joseph F. Smith. Elder Richards is a son of the late Apostle Franklin D. Richards and Nannie Longstroth. He graduated from the class in language and literature of the University of Deseret, June, 1881; and was later employed at the Utah Central railway as a clerk in the lumber, carpenter, and carbuilding department. In 1885, he purchased a farm in Plymouth, now Fielding, Box Elder County, where he resided until January 31, 1888, when he removed to Tooele county, where he acted as second counselor to Hugh S. Gowans in the presidency of the Tooele stake of Zion, being appointed to that position January 29th, 1890. He filled many important civil,

business and ecclesiastical positions, including representative in the state legislature of 1899-1900. Elder Richards married Alice A. Robinson, March 9th, 1882, and has a family of fifteen children, two of whom are dead. He has thirteen grand-children living, and two dead. Elder Richards and wife take a great pride and joy in their family, both in their numbers and in their devotion to the work of the Lord. Three of his sons, and three of his daughters have been married in the temple of the Lord.

J. M. S.

FAREWELL SOCIAL.

A FAREWELL SOCIAL was held at Durham House, 295 Edge Lane, Liverpool, on Wednesday, August 23rd, 1916, in honor of President Hyrum M. Smith and family, previous to their departure for their home in the Valleys of the Mountains. President Smith has had charge of the British and European mission for about three years, and Sister Ida B. Smith has presided over the Relief Societies of the Church in this field. Both have been an inspiration to the elders and saints—towers of strength in the Lord's vineyard, faithful counselors and friends, and the gathering was a token of the warm love and esteem in which they are held throughout the mission. The hall was well filled, and among those present were the presidents of the thirteen conferences in the British mission: Elder James Laird, of Birmingham; Peter E. Johnson, Bristol; Peter M. Hixon, Hull; George Brooks, Jr., Irish; Parley M. Condie, Liverpool; James G. McKay, London; Israel C. Barlow, Manchester; Jonathan Hunt, Newcastle; Francis M. Skinner, Norwich; John D. Hooper, Nottingham; George A. Simkins, Scottish; and John Holmes, Sheffield; also Brothers Fred. Baker, Charles Horlacher, and William Youkstetter, of Dublin, and Sister Ann Smith, of Manchester. Dr. Higgins, of Bradford, telegraphed his regrets that professional duties prevented him from attending, and expressed his best wishes for the welfare of President Smith and family.

The gathering was also intended as a welcome to Elder George F. Richards, of the Council of the Twelve, who succeeds President Smith. President Richards, however, owing to changes in the steamship service, was unable to be present, not having arrived.

Elder George Tofte, president of the Liverpool branch, had charge of the meeting. An impressive part of the program was the presentation to President Smith and family, of handsome tokens of affection from the elders and saints in the European mission. President Smith was presented with a gold watch, appropriately engraved. Sister Smith received a diamond ring; Joseph F. Smith, III., a scarf pin; and Geraldine, Margaret, and Macksene Smith, each a gold breastpin.

Incidental to these presentations, Sister Evelyn Short, who has been engaged in Durham House for two years, was presented with a set of Church works from the Relief Society in Liverpool, as a

recognition of her faithful and able services as secretary of that organization, she now being about to leave for her home in West Hartlepool; and Sister Victoria Barkley, who intends going to Salt Lake City, was given a gold breastpin, as a token of remembrance from the Liverpool branch. Sister Ida B. Smith was also presented with a handsome quilt, the work of the sisters of the Relief Society in Liverpool.

Elder George Tofte made the presentation speeches to President Smith and family, on behalf of the elders and saints. He dwelt on the genuine love and esteem with which both the President and his faithful and talented wife are regarded everywhere, wherever they are known. President Smith, in a masterly little speech, expressed his appreciation of the token of affection prepresented to him, and assured those present that he would always remember the European and British saints, and the good time he had had in the mission. Sister Smith feelingly referred to the handsome token of remembrance she had received, the genuine pleasure she had had in the work connected with the Relief Society, and the splendid support the sisters everywhere had given her. Joseph F. Smith III., in a semi-humorous vein, expressed his appreciation of the token of remembrance he had just received. President Smith made the presentation speech to Sister Evelyn Short, in behalf of the Liverpool Relief Society, emphasizing her splendid services in the Durham House, and her work as a member of the Society, and expressed the hope that the Lord would bless her in the duties she now went to discharge in her home. Sister Cumming presented the quilt, on behalf of the sisters, to Sister Ida B. Smith.

There were many other interesting features on the program. Elder John E. Cottam gave a recitation; Sister Ada Cross sang a solo; Sister Flora Cumming recited, and Sister Winnie Andrew sang a solo. A violin solo was rendered by Sister Geraldine Smith, and a duet by Sisters Winnie Andrew and Ada Cross. Miss Ruby Usher rendered a piano solo. Sister Ida B. Smith gave a recitation. A song was rendered by Ida B. Smith, Winnie Andrew, Ada Cross, J. M. Sjodahl, Hyrum M. Smith, and J. Foggo, accompanied by Miss Ruby Usher on the piano, Joseph F. Smith III. on the organ, and Geraldine Smith on the violin. Elder George Tofte gave a humorous reading. Elder Fred. Baker gave a brief address on behalf of the Dublin saints. Joseph F. Smith III. rendered a piano solo, and President Smith sang, "The unknown grave."

Refreshments were served by the sisters of the Relief Society. The party was very much enjoyed by all who had the privilege of attending, and it will long be remembered. President Hyrum M. Smith and family leave Liverpool with the sincere wishes of all the saints and elders for their future happiness and prosperity, and the choicest blessings of God upon them, both here and hereafter.

J. M. S.

JEZEBEL IN ANOTHER ROLE.

It will probably surprise our readers to learn that there are professed Christians in the world to-day, who have formed themselves into a regular society for the "control" of the birthrate; that is to say, speaking plainly, for the prevention of the birth of children. According to a report from Cleveland, Ohio, U.S.A., such a society exists in that State, and clergymen, physicians, nurses, and social workers, are among the officers. The intention is to prevent poverty, by the limitation of the size of the family. So says the president of the league. "The intelligent limitation of offspring according to the parents' income, and the mother's health," he declares, "will strike at the roots of one of the things that make people poor, and keep them poor. The rich are practising birth control almost universally. The working class, and the poor, have a right to the same knowledge, and they should be allowed to get it in a clean and safe manner. Doctors, nurses, and social workers should take this information out of the hands of the quacks and charlatans, and put it within reach of the thousands of earnest men and women who need it."

The motto of the league will be: "Motherhood will never be truly sacred until it becomes conscious and voluntary."

In a private letter on the subject we are informed that many of the women's magazines in the United States have been filled, in recent months, with articles on the "necessity of birth control." The so-called "Eugenists"—enthusiastic cranks who see no other useful object in the propagation of the human family than that which controls the breeders of pigs and cattle—are said to be exceedingly strong for birth control, and are now advocating laws to prevent the so-called "lower classes" from "indiscriminate breeding." Such abominable teachings, we understand, are being disseminated broadcast, and finding well-prepared soil, even in professedly Christian families.

One stands almost paralyzed and dumb when confronted with such a situation. What is there to say when "Christian" ministers, "respectable" citizens, and good women combine for the purpose of legalizing the sin of violating one of the most important laws of nature, sanctioned by God, "Be fruitful, and multiply"? What is "birth control" but open rebellion against that divine law? What is it but another species of sexual crime? In the city of Thyatira (Rev. 2: 18-29) there was one who called herself a prophetess, who taught the servants of the Lord to violate the laws of God relating to the welfare of families, in the opposite direction. What happened? Our Lord told all concerned that they would have tribulation, and that her children would be killed "with death"; that is, by pestilence, "and all the churches shall know that I am he which searcheth the reins and hearts." Will not the Lord to-day pour out His anger with equal

fury upon those who violate His law in this more modern fashion, and undertake to interfere with the sacred fountains of life? We hear of an epidemic of infantile paralysis in New York, which has been spreading over a large area. During the last week in June there were fifty-nine deaths from the disease, and during the first week in July more than one hundred and ten. The death-rate has been alarmingly high, amounting to nearly one-fourth of the cases reported, and science seems to have no means of successfully combatting the plague. Is there not in this a reminder to the world of retributive justice? The Egyptians caused the children of Israel to perish. Their own children were finally slain. And may it not be that when men and women conspire to sin against unborn children, retribution strikes down those who are living?

It is not true that the control of the birthrate is inspired by a desire to prevent poverty. It is dictated by unwillingness to meet the responsibilities af parenthood. The craving for ease and amusements; frivolity, unbelief, and rebellion against God—those are the sources from which all kinds of transgression flow. Generally, those who can best afford to have children, refuse to bear them. If there is any desire to ameliorate the conditions of the poor, that can be done by creating more opportunities for them to work at independent wages. The wealth of the rich should be utilized for the reclamation of the waste places of the earth, for the construction of roads and canals; for the mining and smelting of the treasures of the mountains; the raising of grain and cattle, and the production of all that is useful. If that were done, there would be no poor, and it would not be necessary to prostitute civilization by proposing to legalize crime in any form.

The Latter-day Saints can have nothing to do with such societies. They believe that there are millions of noble spirits on the other side, waiting for their opportunity to receive an earthly tabernacle. They know that the fathers cannot be made perfect without these. That is, the fathers must wait for the full enjoyment of their eternal happiness, until the children have passed through their probation. To prevent these from coming is, therefore, nothing less than an effort to retard the final triumph of the kingdom of God. As long as those destined to come to earth before the Millennium have not come, all are kept waiting. For the fathers cannot be made perfect without them, "neither can we without our dead be made perfect." This is the gospel. It teaches us that the marriage relation is most sacred, and that it is our privilege to give tabernacles to choice spirits, for the furtherance of the kingdom of God and the consummation of the plan of redemption of the human family. The doctrine of birth-control is the doctrine of Jezebel in another form.

J. M. S.

A MAN must stand erect, not be kept erect by others.

RELIEF SOCIETY GATHERINGS.

Leeds Conference.

A Relief Society conference was held in Westgate New Hall, Bradford, on Saturday, August 12th, 1916, at 2:30 p.m. President Hyrum M. Smith, Sister Ida B. Smith, Elder J. M. Sjodahl, Brother Joseph F. Smith III., President Eben J. Robinson, and four traveling elders of the Leeds conference were in attendance; also one hundred twenty-five members of the Relief Society and their friends were present. Sister Mary E. Sanders, president of the Bradford Relief Society presided.

After the opening exercises Sister Ida B. Smith welcomed all and expressed the hope that all who were called on to report would respond.

Sister Mary E. Sanders, president of the Bradford Relief Society, reported that the work was enjoyed by all the sisters, and that a good spirit always prevailed when they were doing their little bit to help those in trouble. The society had done considerable knitting for the soldiers. The financial conditions were excellent.

Sister Mary M. Higgins, first counselor of the Bradford branch, admonished all to remember the soldiers in their prayers, and also by their works.

Sister Nancy Thorpe, second counselor of the Bradford branch, said she was always happy in doing her duty, as far as her strength would allow her.

Sister Sarah Machin, president of the Leeds Relief Society, reported the work in Leeds. The society had done good work in assisting the poor and needy. Some sewing and knitting had been done for the soldiers, and they would do more as soon as possible.

Sister Newsome, first counselor of Leeds branch, said she felt well in all the work that had been allotted for the sisters to do.

Sister Vause, second counselor of the Leeds branch, testified that the Lord was merciful unto all who earnestly sought Him. She reported great joy in the special missionary work.

Sister Dransfield, president of the Keighley branch Relief Society, said that because of conditions, the work at Keighley had been somewhat retarded; but they had done some work for the soldiers and the worthy poor. She felt well in the work.

Sister Bennett, president of the Pudsey Relief Society, said that the society at Pudsey was in a very flourishing condition. Much work had been done among the poor and needy of the branch. The soldiers of the branch were cared for from time to time by the members of the society.

Sister Lucy Walker, first counselor of the Relief Society in Halifax, reported that the society was in a progressive condition, and the younger sisters especially were doing well in the work.

Sister Ida B. Smith then spoke. She thanked all the sisters for the support they had given her. She was pleased with the reports·

and commended the diligence shown. She said the gospel of "Mormonism" was the gospel of work and progression. She related a case showing how the "Mormon" elders had been instrumental in elevating a community of natives in Mexico. Some of the good saints there, she said, had to walk sixty miles to conference. She was always pleased to associate with members of the Relief societies. The field for Relief work at the present time is unlimited. Although sewing was necessary to the work, the most essential part of it was the preaching of the gospel. She exhorted all to love one another, and prayed that the blessings of the Lord would be on all.

Sister Florence Bennett rendered the solo, "A perfect day."

The meeting was brought to a close by singing, and benediction by President Eben J. Robinson.

During the meeting several of the societies presented Sister Ida B. Smith with tokens of their love and respect.

Evening Session.

In the evening, at 5:30, a special meeting was held, President Eben J. Robinson presiding. After singing and prayer, a roll call was taken. The following was the result: Twelve local elders, six priests, ten teachers, five deacons, ten not holding the priesthood, fifty-five members of the Relief Society, and twenty-five ladies not in the Relief Society, making a total of one hundred and twenty-three members and friends at the meeting. Of the Relief Society members there were twenty-five special missionaries present. The minutes of the previous meeting were read and accepted. Elder Joseph F. Worthen then read a comparative report of the work done by the Priesthood and the Relief Societies of the conference for the months of June and July. The report read is as follows:

	June.		July.	
	Relief.	Priesthood.	Relief.	Priesthood.
No. in conference holding Priesthood		119		119
No. of sisters in the Relief Society	101		124	
No. engaged in special calling	35	53	45	53
No. of visits made to homes of saints	101	78	183	140
No. of special visits to homes of saints	25	2	26	17
No. appointments to speak in meetings	2	34	5	36
No. families investigators visited	10	3	16	9
No. new investigators found		7	5	3
No. of gospel conversations	151	135	179	140
No. of tracts distributed	903	227	1496	1251
No. of pamphlets distributed	6	14	11	17
No. standard Church works distributed		1	3	3
No. of other books distributed	9	12	12	9
Hours spent in tracting	24	15	70	35

The children, under the direction of Brother Leonard Tetley, sang the song, "There is a home eternal."

President Eben J. Robinson stated that inasmuch as visitors were present, the time would be turned over to them. He welcomed all, and prayed for a good spirit to be present.

Elder J. M. Sjodahl was the first speaker. He commented on the reports that had been read, and stated that the Church of Jesus Christ offered numerous opportunities to all who were willing to help. The women of the Church had always been a great help. He explained that the worship of the world cannot be true, because they refuse to accept God as revealed in Christ.

Sister Ethel Walker, of Batley, sang the solo, "The Old Green Isle."

President Hyrum M. Smith said he was glad to be present, and especially to see many in the audience whom he had known on his first mission. Many of his old acquaintances had gone to Zion, where they had prospered. Many in the audience, also, would go to the gathering place, in order to escape the unjust decrees of the wicked. Inasmuch as the gospel of Christ was a gospel of industry, he told all to always remember those principles that made up a true Latter-day Saint. "Pray for your enemies. War will not cease until the seeds of hate are no longer sown in the minds of the children. God bless the children! God bless the women! God bless all the nations of the earth!" He prayed for the Spirit of the Lord to be with all, and said he always would be desirous of the welfare of the people in the conference.

Sister Ida B. Smith then spoke. She said she had enjoyed the meetings very much, and knew that they would result in much good. Some members thought that they could "rest on their oars" and still be blessed. Such was not the case. All must be faithful to the end. "When we are released from this life, let us feel that our mission on earth has been a faithful one."

Sisters Lillie and Maude Sutcliffe, and Florence Bennett sang the trio, "We ever pray for thee," and benediction was pronounced by President Hyrum M. Smith.

JOSEPH F. WORTHEN, Clerk of Conference.

BRISTOL CONFERENCE.

A RELIEF SOCIETY meeting of the Bristol conference was held in the Wolseley Hall, Wolseley Road, Eastville, Bristol, August 15th, 1916. The meeting commenced at 7:30 p.m. Sister Jessie Capel, president of the Bristol branch, presided. After the opening exercises, Sister Ida B. Smith, president of the Relief Society of the European mission, expressed her pleasure in meeting with the saints of the Bristol conference. It was, she said, her first visit to them, but she desired all to feel as if they were at their own fireside, and she would like all the sisters to express their feelings in regard to the Relief Society work.

Sister Jessie Capel reported that there was no contention among the sisters; they were all working in unity. Although the branch was small, she felt that they were doing a great deal of good. She expressed her regret that she would have to leave the sisters here, because she intended to sail for Zion in the near future.

All the sisters bore their testimonies, expressing their desires to press on in the work of the Lord, and asking the blessings of the Lord to be with all, especially Sister Ida B. Smith.

Sister Wintle sang a solo, entitled, "When the ebb tide flows."

Sister Ida B. Smith occupied most of the remaining time. She said she was very much impressed with the testimonies which had been borne, especially by the girls. She congratulated them upon occupying the front row of seats, and encouraged them to live exemplary lives; to read good books, such as those recommended by Church leaders. She advised them to cast the "yellow novels" to one side, or to burn them, rather than to read them. She explained the auxiliary organizations of the Church, which show the Lord's way of educating the youth of Zion in the principles of the gospel, the Primary classes alone having an enrollment of sixty thousand, with twelve thousand teachers, who are preparing themselves to teach the principles of the gospel to the children. The other organizations are doing a work just as beneficial. The Relief Societies of the European mission have made three thousand articles for the poor, and wounded soldiers, and this has made non-members take note of their good works. In her closing remarks Sister Smith asked the blessings of the Lord to be with them, and thanked them for the kind treatment they had accorded her at all times.

Sister Ethel Jenkins sang the song, entitled, "Promise of life," and President Peter E. Johnson gave a short address, which was very much appreciated.

The conference was closed by singing, and prayer by Sister Ida B. Smith.

JOHN H. WILDING, Clerk of Conference.

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